accidentally shot to death by Ta-i. According to Lolo custom, a clan member who kills another has to pay with his life. So Pieh-t'u killed a cow to entertain all the clan members who agreed to Ta-i's death. Ta-i tried to commit suicide by taking poison, but it failed to kill him. Soon afterwards, Pieh-t'u suddenly died, and Ta-i was spared his life as no one really wanted to force him to die. In July this year, a small group of soldiers stationed at Lei-po came to Ma-liu Wan to cut wood for fuel, but the Lolo thought that the soldiers came to search for opium because the village is an important opium trading post between the Han-Chinese and Lolo. As a result of this misunderstanding, members of the Li-ch'ü branch took up arms under Ta-i's leadership to defend themselves from the soldiers and a conflict ensued. Since then the Lolo in Ma-liu Wan village have been hostile to the soldiers, and there have been several skirmishes in which Ta-i was always the leader. He, too, has managed to settle clan affairs and has undertaken negotiations with the Han-Chinese. Thus he is ascending very rapidly to the leadership of the Li-ch'ü branch in Ma-liu Wan. It is evident that the Lolo position of leadership depends entirely upon the individual's personal competence, especially his ability to assemble all the clan members and to issue orders for combat, immediately after which he will be recognized by the public as their leader and protector.

Although they are dispersed in distant villages, members of the same branch still recognize their clan relationship and maintain friendly intercourse. There can be no feud among members of the same clan as feuds are fought only between different clans. The author's trip to Ma-liu Wan was just about at the time when Li-ch'ü Ta-i had these feuds with the Han-Chinese soldiers and people. So the author was advised to be cautious. But our Lolo headman-protector, Li-ch'ü Ta-chi, assured us that there would be no danger as he was related to Ta-i as younger uncle (1) in the same branch of

1. Ed., lit., "father's younger brother," which refers to a person of the father's generation who is "younger," by kinship reckoning, than the father, but is not necessarily a blood brother of the father himself.

the clan, and both being well-known black Lolo leaders, they would respect each other's "face." As expected, when we arrived at Shan-wang Miao, the three white Lolo who guarded

574 the pass immediately relayed the news outside the pass. Within a short time Ta-i came to greet us with a group of more than ten white Lolo slaves in an impressive procession. He brought [83] with him two roosters as a present for a feast and told the interpreter to give us his humble regards. I was surprised that the same Ta-i who had been described to me by the Han-Chinese of Lei-po as fierce and cruel should turn out to be so subdued and polite in our presence. It is obvious that people act differently under different circumstances. No matter whether one is a Lolo or a Han-Chinese, he acts kindly or unkindly depending upon whether he considers the other [21] a friend or enemy.

614 622 554 564 Leadership in the clan village is secured through personal ability, but it also depends upon the amount of support one gets from members of the clan. Generally there are only very few black Lolo in the village, the white Lolo being the majority. The relationship between the two groups will be discussed in Chapter 7, "Class." It suffices to state here that the black Lolo constitute the ruling class and the white Lolo the subject class, and that the class distinction which comes from birth should not be confused or neglected. In Lolo society, [56] a black Lolo considers as slaves not only the white Lolo in his clan, but also those outside the clan. Similarly, a white Lolo, besides serving his own black Lolo master, has to serve any other black Lolo. On the other hand, as white Lolo families far outnumber black Lolo families, even though they recognize all black Lolo as masters, they have considerable influence in the determination of black Lolo leadership. Because of their number, their opinion becomes public opinion.

159 614 622 [59] In the region beyond Wu-chio about some 15 li west of Lei-po is located the village of the Sinicized Hu clan. When Hu Hsing-min was young, his granduncle [father's father's younger brother; see footnote, p. 25] had no children, and so his grandaunt of the Wu-p'ao family adopted her elder sister's son, A-cho T'ieh-mu, and brought him up in the family. After the death of the granduncle, the grandaunt of the Wu-p'ao family intended to make T'ieh-mu an heir to take charge of the Hu village and to manage family properties. T'ieh-mu was quite smart and capable, but the white Lolo refused to obey him; following the Lolo custom, they all rose to support Hsing-min as their leader and succeeded in driving T'ieh-mu out of 159 the village. When Kuo Shun-chih of the Lei-po county was in 622 charge of the government military training camp, Hu Hsing-557 min enlisted and became thoroughly Sinicized. He was friend-177 ly toward the Han-Chinese and contributed a great deal in the

252 cakes, called corn cake or buckwheat cake. The cakes have to be steamed again in the iron pan before they can be eaten. In addition, an auxiliary dish of sour vegetable soup is served for an ordinary daily meal; sometimes boiled potatoes or bean curd mixed with a green vegetable are added for a comparatively abundant meal.

264 415 In eating, the food is first served to the black Lolo master seated on the left side or to the rear of the cooking stove. The Lolo serve corn cakes in bamboo baskets and the sour vegetable soup in small round wooden pails. In each pail is placed ma-shih-tzu, a special utensil having the same function as a spoon. The ma-shih-tzu is made of wood with a handle a foot long and an oval-shaped shallow bowl about three inches in diameter. The Lolo hold the cake in both hands while eating, 264 and as they eat, they ladle up soup with a ma-shih-tzu held in 567 the right hand and then drink from it. In a black Lolo family, husband, wife, and children all sit around the stove to eat, but they do not sit or eat together with the white Lolo slaves. This is due to the custom of separation for the two groups, a tradition too strong to be broken. Moreover, the white Lolo can only sit in front or on the right side of the stove when they eat. They are forbidden to sit at the rear side of the stove, which is reserved for honored guests, or on the left where the master sits and rests.

264 Not only are black Lolo and white Lolo separated in eating and drinking, but relatives of different sexes who have to observe the custom of avoidance do not eat together. As 574 mentioned before, the Lolo practice the small family system, but they are very solicitous and attentive in entertaining guests. When relatives come for a visit, they are always entertained with a meal, and even a Lolo stranger is invited to it. Father- 606 in-law and daughter-in-law, because of avoidance, cannot eat at the same table; this is also true of mother-in-law and son-in-law. Younger brother and elder sister-in-law can talk and 607 communicate with each other, but elder brother and younger sister-in-law must also observe avoidance. Li-ch'ü Ku-p'u, who is 28 years old, is younger than Ta-chi, but being the grandson of Ta-chi's grandfather's elder brother, he becomes, according to Lolo tradition, Ta-chi's elder brother. One day when Ku-p'u came to visit Ta-chi at his home, [44] the author observed that Ta-chi, Ku-p'u, and Ta-chi's daughter ate together, while Ta-chi's wife, nee En-cha, and her younger son ate separately from the group.

574 When our inspection team traveled in Liang Shan, we always stayed and had meals with the Lolo. The noble black

574 Lolo families would kill chicken and sheep to entertain us.
[231] Instead of stabbing the chicken with a knife, they would wring
its neck with their hands until it suffocated to death. After
252 having seared off its feathers over a fire, they would boil it,
roast it, or make soup with it. If they killed a sheep, they
[281] would always flay the skin very dexterously and use it to make
a tobacco pouch or bag. The meat is carved into large pieces
and cooked together with the bones. Only a little salt is added
[263] so that the taste is extremely light. As salt is very scarce in
the region, the Lolo consider it as something precious. They
264 serve mutton in a broad-mouthed and flat-bottomed wooden
[415] bowl, often painted with pictures. The Lolo sit on the floor
when eating. Rich black Lolo families would entertain their
[352] honored guests around a small round wooden table, about a
half foot from the ground and two feet in diameter. At a feast
given us by Ta-chi's family, they used this kind of small table
on which were placed mutton, rice, and other food. The Lolo
did not eat with us. At every meal there were four groups:
the members of the inspection team, considered as honored
guests, formed a group at the rear side of the stove; the black
Lolo master and his family lined up on the left side; the hired
laborers of our team, including the Han-Chinese or Lolo car-
riers, formed another group on the right side; the last group
consisted of the black Lolo's household slaves. The last two
groups might mingle with one another, but the hosts and guests
always formed separate groups and never mixed with the white
Lolo or the household slaves. From the Lolo point of view,
members of the inspection team were equal to Chinese nobles
and had the same status as the black Lolo.

574 According to Lolo custom, the food should not be en-
[264] joyed alone, but by all who belong to the household, even the
slaves. Every time the Lolo killed a sheep to entertain us,
it was shared by ten and more persons so that after the meal
nothing was left of the animal. At the end of each meal they
[521] would sit around the stove and talk for a long while before dis-
persing. They engage in an almost endless conversation when
there are guests to be entertained or when neighbors come to
call after the master has just returned from a trip. When
Ta-chi accompanied us to the village of San-ho-i-ta, visitors
came almost continuously for the first day. Ta-chi would en-
273 tertain them all with wine, using wooden bowls as wine cups.
The Lolo are fond of drinking, which has become a habit.
Whether men or women, old or young, they all have a large
capacity and can empty several cups at one draught. While
distilled liquor is imported from the Han-Chinese region, the

273 Lolo also know how to make wine from the grains. They drink heavily; when they get drunk they cause trouble, which frequently develops into a clan feud.

512 The evening meal is usually served before it gets dark. After the meal they go out to enjoy the cool breeze or sit around and play until after dark when it is time to go to bed. They 513 have no bed or couch and just sleep on the floor. The master of the family sleeps in the living quarters, the male slaves [45] around the stove, and the female slaves near the grindstone on the right side of the room. They have neither mattress nor quilt. They lie on the ground and cover themselves with a woolen cape, the head pulled down under it and the feet pulled up around the body. During our stay with Lolo families, we often lighted the candles that we had brought with us. The Lolo 517 would be so excited by the glittering light that they would talk, frolic, play the jew's-harp, or dance. One night when we stayed at T'e-hsi on the right side of Huang-mao Kang, the light induced two sisters-in-law to dance the "stove dance" for our entertainment. It was indeed one of the most pleasant experiences during our stay in the Lolo area.

512 The daily family activities of work and play, eat, drink, and sleep constitute the normal flow of life in an endless continuous cycle, but each year there are also numerous special occasions, such as the New Year, sickness, exorcising, praying for rain, and others, to change the routine of life. As the set of activities on such occasions differs from daily routine, interpersonal relationships within the kin group are readjusted, the equilibrium of life undergoes some change, and the life cycle becomes renewed with the seasons.

805 The Lolo have no regular dates for their festivals. They 796 follow the Chinese calendar but have their own system of the 777 Heavenly Stems and Earthly Branches [for computing days and years] to divine good or bad fortune. Three times a year on auspicious days in the third, seventh, and tenth months of the lunar year, they hold the ceremony of "sending off the Buddha" [see p. 116]. Prior to the New Year, which comes in the tenth 796 month, the Buddha has to be sent off before they can celebrate and enjoy themselves. To celebrate the New Year, they kill [527 cattle, feast and drink, make New Year calls, and generally have many good times. Married daughters return home for a 514] visit and together enjoy each other's company for several days. During the ceremony of sending off the Buddha, they kill oxen, [782] sheep, or chickens to sacrifice to the spirits and ghosts and pray for the safety of the family and good days ahead. The

The
791 pi-mu, a Lolo magician, is invited to perform on this occasion. In every Lolo village there are always one or two families that specialize in magic, a profession hereditary from father to son for many generations. The pi-mu are outstanding personalities among the Lolo. In their houses are kept a number of Lolo scriptures for use in festivals, sickness, fortune-telling, the wedding ceremony, and all kinds of magic performances. The [212] scriptures are in the Lolo written language which survives to this day mainly because of its transmission by the pi-mu from master to pupil. The common people have no occasion to use the written language, which actually does not occupy as important a position in Lolo society as is generally believed.

When there is sickness in the family, the Lolo do not 756 depend upon medicine for a cure, but ask the pi-mu to perform magic to drive off the evil spirits. They believe that [753] sickness is caused by ghosts and goblins, and can be cured through exorcism. During the ceremony, as mentioned earlier, they sacrifice victims, such as an ox, sheep, pig, or [782] chicken, according to the nature of the sickness and the economic condition of the family. To kill cattle or chickens for ●[574] such an occasion provides the family with an opportunity for a big feast, which helps to vary the monotony of life and a regular vegetable diet.

[46] Praying for rain is an event of great importance. 782 Rain is scarce on the mountains where the Lolo live and cultivate their dry land. During a year of drought, they pray to 791 the mountain spirit for rain. The Lolo do not have a monotheistic concept and believe in an unseen world where a ghost or [771] goblin exists in every object. So they invite the pi-mu to perform magic to control the environment around them. When the Han-Chinese pray for rain, they direct their prayers to the dragon-king in the waters; the Lolo, on the other hand, notice [821] that rain comes from the mountain top and so they pray to the mountain spirit. This illustrates how religious ideas are influenced by environment. In praying for rain, they also seek the help of the pi-mu. After having killed a white sheep or a white chicken, they would go up the mountain and from the precipices scatter the blood-splattered white feathers to look like snow while the pi-mu chants the scripture and performs magic to beg for sweet rain. The rainmaking ceremony is very important because it is directly related to their economic life. Insufficient rain will affect the harvest of corn, buckwheat, oats, and other grains and result in a food shortage for the family.

182 574 This kind of ceremonial activity during festivals, sickness, and rain-making occasions alters the monotony of daily routine, thereby transforming life and attuning the mind. Likewise, the visit and return visit of relatives and the exchange of gifts — for instance, the black Lolo of Hsiao-liang Shan go to Ta-liang Shan every summer to visit relatives in the same clan branch or those outside the clan — also serve to readjust interpersonal relations. 182 The family feud, the killing and plundering, the armed conflict and the negotiation for peace, the paying of indemnities and entertaining of guests are all attributable to the fluctuations of the human mind under varying circumstances as it seeks to achieve an adjustment between normal and abnormal situations so that the routine of life will alternate continuously between harmony and disorder with concomitant changes in society and progress among mankind.

000 The normalcy of daily life and the fluctuations caused by festivals constitute an annual cycle for the family. Actually the entire life of a person is itself a complete cycle from birth to old age and death. Through coming to this world and then leaving it, members of the family succeed each other to perpetuate a family line; in this way, the Lolo society pursues its course from generation to generation and Lolo culture is preserved.

844 [845] When giving birth to a child, a Lolo mother stays at home and is helped by all the women in the neighborhood. If a difficult delivery is expected, an experienced midwife is hired and a pi-mu invited to ward off the evil spirits. 846 When the umbilical cord is severed, it is buried in the ground under the room where the mother has given birth. According to tradition it is taboo for the husband to visit his wife during this [844] period. The Lolo consider childbirth as dirty, and for one month the mother is not permitted to go outside the house in order not to offend the door spirit, neither is she permitted to start a fire for fear she would offend the fire god.

852 574 [47] Three days, sometimes five, seven, or nine days after birth, the child has its first haircut. To celebrate the occasion, the head of the household entertains with a feast for all his friends and relatives, who come to drink together and [846] discuss the naming of the child. After about one month the child can be held outside the door and the mother is allowed 851 574 to take it to her parents' house. If they live far away, however, she will usually make the trip during the New Year. The 431 604 first time the maternal uncle's family sees the baby, they give it gifts of oxen and sheep, as well as clothes and furniture. From this custom one can see the close relationship between the

836 marriage. Therefore illicit love between cross-cousins is not
605 prohibited by society. As to the selection of mates, marriage procedure, the wedding ceremony, and other like subjects, these will be discussed in the next chapter.

591 When a woman marries, she goes to stay with her hus-
592 band. They have a small family of their own, living separately from the husband's parents and managing their own independent economic life. Upon the birth of a child, they themselves begin to assume parental responsibility.

527 The birthday of a Lolo man is not taken very seriously
574 until he reaches the age of forty. After forty, every birthday is celebrated with a feast for which cattle is killed and prepared for food. Relatives and friends come to congratulate
[431] him with gifts of wine and sweets, while his son-in-law, sister's son, and others present cloth or cotton goods. The guests are entertained with food and wine by the host during a most enjoyable evening for the family.

764 Death and burial has many complicated forms of cere-
182 mony, most of them related to religion and magic. The bur-
[614] ial ceremony is the occasion for the largest clan gathering and has a great influence on Lolo social life. As death and burial are painful to those who survive, the blood kin of the deceased seem to forget how to act and behave themselves after much crying and wailing; so the neighbors and relatives come to offer their condolences and sympathy, while the formality of the ceremony helps the blood kin to overcome their psychological block and to return gradually to normal life. In the course of time, the burial ceremony becomes conventionalized and its prescribed forms are followed generation after generation. For this reason, it performs the important function of achieving social solidarity and the stabilization of human psychology. Several years ago when an old Lolo of the En-cha branch died, thousands of mourners came from all over Liang Shan to pay tribute, and the event aroused a great deal of excitement. This represents an abnormal aspect of Lolo life and helps to establish equilibrium and make adjustments in their social system. It also shows the close interrelationship between the family and clan kin as well as larger social groups.

½ [Errata. Should be crisis —analyst.]

231 The Lolo do not
[263] drink milk but eat beef. The killing of an ox is considered a big occasion.

[564] Horses are the monopoly of the black Lolo, but are not driven in herds. The black Lolo use them for riding and hunting or for sports and racing. [66] The horse is the most precious animal, and its meat is not eaten.

Oxen, horses, pigs, and sheep, which are the most important domestic animals of the Lolo, constitute a part of their property with considerable economic value. Except for
262 the horse, the meat of oxen, sheep, and pigs can all be used for food. The daily meal of the Lolo is ordinarily limited to grains and vegetables. As to meat they have a different method of distribution. During the several festivals each year, such
262 as the wool fair, the New Year, and the farewell party to the
574 Buddha, they have to kill animals for sacrifice, after which members of the family gather to share in the sacrificial meat. On occasions such as weddings and funerals, they also divide the meat as a gift and eat and drink together. In cases of sickness, exorcising, drought, and praying for rain, they use magic to stabilize the disturbed emotions of the people, while at the same time they kill animals as sacrifices and gather together the clan members for a big feast. From the practical point of view, this kind of festival and entertainment is a traditional social device to give the people an opportunity to have an equal share of meat.

224 The economic life of the Lolo is basically agricultural and pastoral. Hunting, however, is also practiced. Groups of young Lolo would sometimes roam the wild mountains and forests to hunt tigers, leopards, and deer. Before the expedi-
[197 tion they would consult the diviner on its result. The food
262] from the animals they have captured is enjoyed together.

In industry, the building of a new house is considered
342 a major event. First, the builder assembles his clan members and neighbors and in their presence selects a date for building. Then, as an expression of united effort and mutual help, they all work together to build the mud wall, the wooden frames, the roof, and finally the walled fortress. Crafts,
463 such as the making of capes, ornaments, furniture, agricultural tools, wooden utensils, bamboo baskets, etc., are usually done by one or two persons. Only enough products are made to meet local household needs.

438 House, farm, and other immobile property are handed down as a family inheritance from father to son. They are not traded as commodities on the market. On the other hand, cattle, agricultural products, clothing and ornaments, furniture,

438 utensils, and the like have considerable mobility in the Lolo community. Han-Chinese slaves constitute the most important [567] commodity for transactions. Traditionally, the Lolo are not 574 interested in business dealings, but are most hospitable in entertaining guests. Even today all Lolo people, except clan enemies, can get free lodging and board anywhere in their region. The entertainment of strangers has become a custom which no host can neglect. Every year the Lolo of Hsiao-liang Shan always take a trip to Ta-liang Shan to visit fellow clan members or friends and relatives. During their travels, they can stop at any house on the way and are assured of entertainment by the host. No matter what kind of food is served, it is shared equally between host and guest, and no one is allowed to enjoy it by himself. The miser is despised by society and [577] not tolerated by tradition.

[67] The custom of entertaining guests is so common 574 that sometimes in order to meet the demands of custom the 576 host has to treat rather cordially any stranger who comes to 578 him, even though he may not like him personally. Otherwise the stranger might get angry and do something mean to him, and the incident may even lead to a clan feud. It is also a 574 common social custom for the Lolo to share his food with those who are present instead of enjoying it alone. This custom, 576 when carried to extremes, becomes compulsory and rather inconvenient to people. I still remember when the inspection team reached Ting-chia P'ing in Liang Shan, we stayed at the house of the black Lolo, Ting Yü-k'e. Our headman-protector, Ta-chi, had with him a slave who was a wine carrier, but instead of taking him to the house, Ta-chi hid him on the mountain. I asked the interpreter about this and learned that if the wine carrier should stay with the Ting family, then the wine had to be shared by all present and it would be gone before it could be transported to San-ho-i-ta.

This kind of hospitality is observed mutually according 574 to social etiquette. In the wild Liang Shan region where the 182 population is sparse and traveling difficult because of the lack of modern hotels and teahouses, the villagers entertain strangers who travel there with the expectation that someday when they themselves are on the road they will receive similar treatment from the different clan families in other villages. Therefore we know that the entertainment of strangers, like many other aspects of a primitive society, is a kind of social structure designed for adaptation to a special environment.

431 In the preceding chapter on marriage, we have men- 182 tioned that the exchange of gifts between the bride's and the

564 outsiders, they are always meek and obedient in front of the
156 black Lolo, no matter to which branch or clan the latter may belong. This attitude, of course, is only generally true. As exceptions, there are also weak individuals among the black Lolo and strong ones among the white.

As a whole, the relationship between the black and white
564 Lolo is that between members of the upper and lower classes.
567 Economically, it is the master-slave relationship; socially, it is the superior-inferior relationship; politically, it is the ruler-subject relationship. Actually, the black master is neither severe nor cruel in ruling his slaves. Notwithstanding the difference in class and social status, they enjoy equal material welfare. If a black Lolo visits a white Lolo, [75] the
[574] latter would treat him as the guest of honor and entertain him with all hospitality. In the case of a white Lolo visiting the black, he too will be provided with food and lodging so as not to starve or freeze. Ordinarily, all the food in the black Lolo
[76] household is shared equally by its members. If the master has some fresh and new food, he shares it with his slaves, their children not excepted. During festivals or wedding ceremonies, when cattle are killed and the feast spread, they all enjoy the meat and empty the wine to welcome each other. If the master of the house entertains the guests generously and treats his slaves well, his reputation will spread far and wide and more "subjects" will come to him.

The fair treatment accorded the slaves is not confined
567 to the distribution of food. All the clothes and ornaments of
431 household slaves are supplied by the master. If a guest gives gifts to the master, he should also give some to the slaves; otherwise, even though the slaves dare not utter any complaint, the master and mistress will show their dissatisfaction on their faces. At all the houses where we stayed overnight during the inspection trip, we always prepared two sets of gifts, one for the master and the other for the slaves, in accordance with Lolo tradition.

The care and protection given to white Lolo slaves by
564 their black master are not limited to material aspects alone;
567 they also have important psychological bearings. If a white Lolo slave has some trouble, the master would do his best to help. It is clear that by assuming responsibilities for the white Lolo slaves, the black Lolo is able to make the white Lolo obey him voluntarily without reservation. Therefore, up to this time, no white Lolo rebellion against the black Lolo has been reported. Before the inspection team entered Liang Shan, we hired Li-ch'ü Ta-chi as our headman-protector.

628 each family, B owes A an indemnity for the two extra lives it
728 took. A high price is paid for black Lolo and a lower price
682 for white Lolo. Besides payment, they would also try to find out the cause of the feud. If A started the feud, it has to pay B an indemnity in lieu of an apology.

628 The day on which peace is concluded, payments are made through a middleman and a ceremony is held to cele-
728 brate the peaceful settlement. Usually a mountain slope is
574 selected as the meeting place for both sides and the side which is to make the apology would kill oxen, sheep, pigs, and chickens to entertain the guests. Before the feast, they kill a chicken and drop its blood in the wine to be drunk by a representative from each side as a covenant that from now on they would resume friendly relations. After the covenant, they hold a big feast, welcoming each other with drinks, and leave only when everyone has had a good time.

614 In Lolo society, since the clan is primary in social or-
682 ganization, everybody in the clan shares the same responsi-
628 bility and obligation. The individual is a member of the clan organization. Any injury to the individual is considered an offense to the clan. So if one of its members is killed, the clan organization would come forward [90] for vengeance by killing a member of the opposite group to atone for the death. That a life is paid for by another life is an unwritten law of Lolo society. The way to enforce this law is to utilize the organization's common responsibility and the mechanism of clan-feud fighting.

614 Members of the same clan are not permitted to fight
682 feuds. Today, however, on account of the rapid growth of
627 numerous branches within the clan, there are occasionally the misfortunes of fighting and killing between different branches of the same clan. All intraclan disputes are commonly arbitrated by an influential black Lolo in the clan. In the case of a murder, Lolo tradition requires that the killer pay with his life and no indemnity money be accepted. When Li-ch'ü Ta-i accidently killed the son of Li-ch'ü Pieh-t'u. In that same year, Pieh-t'u, who was Ta-i's younger uncle of the paternal clan, invited all clansmen to a meeting and to a feast for which an ox was killed. The clansmen decided that Ta-i
[762] would have to pay with his life. Reluctantly, Ta-i accepted the decision and twice attempted suicide without success. It was only after Pieh-t'u's sudden death that no one would press for the forfeit of Ta-i's life. At the same time Ta-i's wife's family, the En-cha branch, which was quite strong and influential, did not want Ta-i to pay with his life; so they came forward to negotiate

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

settled each of these wives in a separate home within the same great compound and sheltered by the same strong walls, and arranged that her son should spend his time a month in each establishment. This plan has answered fairly well, and the three wives have managed to live in moderate peace. The first wife has had no son, but the second wife has three. She has been the favourite and most powerful wife.

At the invitation of Mr Long I went to stay at his place, with the idea of making an attempt to cross over the river. On the way to Mr Long's we stayed the night once or twice in the homes of Nosu landlords, who live south of the Yangtse, and so got an insight into the home life of these people. At every one of these homes we were treated most hospitably, a sheep being killed for us on each occasion. A very short time after the sheep was killed we were all sitting around the table devouring it. Years ago I used to wonder at the records in Genesis about guests waiting while animals were killed and prepared for the next meal. I no longer wonder at this most ordinary occurrence. In more ways than one, the Westerner who lives on the hills of West China finds himself in the days of Abraham. Once the hospitable feast began with an extraordinary dish, much prized by these Nosu. The liver, stomach, heart, etc., of the sheep are minced up very finely, and are highly seasoned with pepper, chillies, onions, salt and other condiments. This dish is usually quite raw, and each guest eats with a single porcupine quill. It sounds a bit awkward, but in reality one soon gets to use the single quill quite dexterously. I have eaten many better dishes than raw sheep. The Nosu are, however, very partial to this dish, and give it to their guests as a luxury.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

vigorous shouting and cursing can the dogs be kept from attacking the stranger; and they always seem to resent the interference on the part of the landlord with the stick, as if they were unjustly, and in an unsportsmanlike manner, being deprived of their legitimate prey. The landlord who gave us the savoury dish eaten with the porcupine quill had ten dogs, and they were fierce brutes all of them. They tried their best to get at me, and I moved about in great fear of a sudden rear attack. In addition to the dogs our host had one hundred sheep, twenty cows, ten horses, twenty pigs, forty fowls, and was worth about two thousand ounces of silver. In his household at the time of our visit he had six male and seven female slaves.

When we arrived at Mr Long's home we had a very warm welcome, and were soon very comfortably settled in a room specially built for guests. Some of these aboriginal chiefs know well how to make guests feel at home. It happened to be the month of the second Mrs Long, and to her fell the care of the guests. I have never known a lady, in England or China, who knows better how to care for guests. From early morn till late at night, she and her servants see that guests want for nothing, and he must be a very churl who cannot respond to such Oriental kindness.

After supper we sat around a large charcoal fire and told yarns. Mr Long said Chinese and Nosu were like goats and sheep. No sooner are the Chinese bullied than they begin to cry out like goats, and to call the attention of all the world to their troubles. The Nosu, he said, were like sheep, you may even kill them, and they will remain quiet while you do so. I should like to hear what the Chinese would say in reference to this comparison. I remember passing a

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take it away with me. I was much taken aback at this and wondered what the reason of this conduct was. In other places I have known even women go wild over a pair of dolls. Two that I had with me once were worn to pieces with constant nursing and curious pulling about. I remember one night a little girl begging me to let her take the doll home to bed with her just for the one night. She brought it back safely the next morn, glad of even one night's friendship with one of Santa Claus' most popular gifts.

I found out after a while that the fear of the doll was the fear of witchcraft. When there is illness about, especially when the disease is contagious, the wizard is called in, and he makes a kind of doll of straw, etc., and into this doll he charms the demon of the disease. The straw figure is then taken out and placed by the roadside. Before long the demon is supposed to pass into some one or other of the passers-by, and in that case the person originally ill recovers rapidly. It was the fear of the wizard's straw figure that made my prettily dressed dollies so unpopular. I suppose down in the hearts of some of the people there was the fear that I was some powerful medicine man who could bewitch with the little figures in scarlet and blue. Fancy a land where the little girls are afraid to play with a doll! Surely there cannot be another such land anywhere about. One can see by this incident that any missionary in Nosuland would have to reckon on possible opposition from the all-powerful wizard class. I would risk it all gladly to win the little girls and deliver them from such an unnatural fear.

While we were enjoying ourselves with the moving figures the chief's men had been preparing breakfast. At nine A.M. one of his slaves came in leading a fine goat by a string, and

574 at eleven we were all making a hearty meal off the flesh of this goat. To one at home who goes to a shop for all his meat, and usually likes it to hang a day or two (let alone a month or two) before it is eaten, it seemed strange to see a goat or a pig alive at the beginning of one hour and all cooked and eaten by the end of the second hour. They do a few things quicker in the East than they do in the West.

Under the influence of the hearty meal we all got very friendly and chummy. The chief Vri-ha, who had prepared breakfast for us, apologised for not coming to meet us the day before. Had he known, so he said, he would have brought seven hundred men to escort us. We might have been captured by robbers in that silvery stream valley, and then he would have been very much ashamed. I suggested it was better not to have had the seven hundred men, as in that case the Chinese might have really believed that the foreign visitor had come across with political designs.

Soon after those of us who had come across the river sang a couple of Chinese hymns. Our audience was as wise at the end of the singing as they were at the beginning. So we set to work to try and translate one of the hymns into Nosu. Vri-ha helped us. It was most interesting to see this strong wildman, who had been enticed to become our deadly enemy, helping to translate one of the Christian hymns into his own language. I do not know what he thought of it all. When we sang the translated verses in Nosu there was great fun and laughter. There was not much reverence shown by any of the people. But that did not worry us in the least at that early stage. We wanted everybody, if possible, to feel friendly

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and jolly with the visitor, and we knew in such a case they could not think unkindly of any part of the visitor's message. It was fun and friendship with them, and if the missionary's message could reach these hillmen's hearts in that way I think the method a great improvement on some earlier and rougher methods of propagation. I do not for a moment think laughter and joy and high spirits and a lot of fun with the children are out of place in a missionary's work.

574

So the first morning passed away, and then we started off again still farther into Nosuland. The veil was very slowly lifted, and there was not much mystery after all.

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very rare cases, when, in order to circumvent some peculiarly obnoxious demon, the hair is allowed to grow in the natural way. I wonder if anyone has ever got right to the back of the wizard's mind which governs all these matters. Much of what these wizards say and do seems absurd, and often very ridiculous, and yet they have their system of philosophy and their reason for doing things. I expect the idea of allowing the hairs to grow is to deceive the demon into thinking the hairy person is not a Nosu, and so out of the particular jurisdiction of that feared denizen of the dark world. The Chinese often dress a baby boy in girl's clothes so as to make the evil sprites fancy the baby is only a girl and not worth paying attention to. Most ungallant are the sprites of the underworld, and their education is decidedly not up to twentieth-century standard. One is half tempted to ask whether they have yet got the . . .—but one refrains.

At twenty minutes to seven there was a great commotion. Men and women began to talk excitedly. A number who had been squatting around the fire on which the tripod rested got up and moved to one side. It was as if they were making way for the arrival of another guest. On inquiry I was informed that they were about to bring in my supper. When one is hungry, what a fascinating word that word supper is! We were all very hungry, and I wondered what supper *à la* Nosu would be like.

While I was wondering and waiting several men came in through the door, leading a fine fat goat. As the cattle of the households of these aboriginals often sleep under the same roof as the people of the farm, and sometimes quite close to the men and women, there was nothing very unusual about a goat coming into the room where I and others were to sleep.

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This goat, however, was not at all anxious to come, for the fold was in another part of the premises. He did not seem at all desirous to make the acquaintance of the foreign visitor, and evidently only wanted to get back to the fold, where his comrades were resting and trying to get warm while the snow was falling outside.

That was the supper, all alive and walking very reluctantly into the centre of the large room in the direction of the fire-place where rested the iron tripod. It is a most uncanny sensation to have one's supper walk on its own legs towards one. I was very, very hungry, but I was a man and not a wolf, and did not quite feel like dining as the monarchs of the forest and the robbers of the hill-side dine. Just then one could have sat down gladly to such a supper as one can get in certain places in the Strand, and I am sure with my eager appetite I could have done justice to all the waiter put before me. How different the scene now! The long, dark room, with no lamps and only the light of the blazing fire; no tables with clean white cloths, and sparkling glasses and brightly polished cutlery! In moments of weakness, or when one wants to conjure up a striking contrast to one's present position, one allows oneself to wander in thought to some of the places where he has rested and refreshed himself in years gone by. Many a time I have remembered a certain place in Moscow where I once had supper, and while I was having it I remarked to one of my companions that if I could suddenly transport some of my West China poor friends to the hall in which we were then sitting they would think that at last they had reached the heaven their missionary has sometimes told them about. You may think this is all by the way, and has nothing to do with supper *à la* Nosu. It is just because

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000 it has nothing to do with it that I am writing it. The longer one can put off the description of the walking supper the better one is pleased. In those places that one sometimes from sheer contrariness thinks about, it is the well-groomed waiter that brings in the supper. Here the supper brought itself in, and the foreigner lifting the veil in search of adventures was to get a shock before he and supper made closer acquaintance.

574 I watched the scene with great interest, wondering what
231 was going to happen next. Inexpressible, confounded horrors! What in the world are they going to do? There was no time to wonder any longer. Right in front of where we were sitting they proceeded to throw the goat down and kill it. The knife was very blunt and the slaughtering was clumsily done. The whole affair was barbarous. The man stopped right in the midst of the killing to sharpen his knife. It was a most nauseous sight, and I would gladly have kicked the whole show out into the snow or run away myself. But I had determined to grumble at nothing and to go through with it all, whatever might happen. I felt, however, I owed a deep apology to the poor animal who had so ceremoniously been led into the presence of the foreigner whose coming had brought such disaster to it.

Turning away from the scene, I looked into the flames of the cheery fire and read therein pictures very different from the scenes being enacted close by. If anyone has a fancy for taking his supper in a slaughter-house let him pay a visit to Nosuland and win his way into the hearts of this strange, interesting, brave people.

As soon as the goat had been skinned and fairly well cleaned, the head and legs were cut off. The head was thrown into

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the fire to burn itself clean, and the legs were given to the children. I was told the children always had the legs as their perquisite. They burnt these in the fire until the hair was all gone and the meat was warmed through, and then ate them with great relish. Not a trace of salt did they have with the burnt legs. Presently one of the men brought over the lungs, heart, kidneys, etc., and burnt these for a very short time in the ashes of the wood fire. They were then taken out, cut up into pieces, put on a wooden trencher with a high stand and presented to Mr Long and me. This was a mark of respect to us, and there was no way out of it. Mr Long was quite ready to partake of the dish, and I imitated him. The half-cooked, saltless meat was very sweet and had quite a flavour of its own. When one had overcome one's first reluctance there was nothing to find fault with.

It is considered the correct thing to kill the supper animal in the presence of the guest. The guest then knows for a certainty that it is for his particular benefit that the animal has been prepared, and he can also be sure that the goat is not a diseased one and that the meat is not some old remains which a former guest has been unable to eat. If a second party of guests arrives on the same day a second animal is killed and cooked with the same ceremony.

At twenty minutes to eight the meat had been all cut up, and it was all placed in the huge pan of boiling water over the wood fire. All the meat is cooked at once, and if possible eaten at the one meal. Nothing should be left over. The host wants it to be known that he is caring only for his guest and is not thinking at all about his own needs. While the meat was cooking one of the household girls every now and again turned it over with a large wooden spoon. The spoon

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[252] [415] 574 was more than two feet in length and about ten inches wide in the ladle. It would have made a magnificent jam spoon.

At the prospect of supper before long everybody began to feel more comfortable and to brighten up considerably. The girls and women of the household were quite friendly, and very willing to explain anything they were doing or to show me anything they were using. Conversation became brisk, and every now and again, at some funny remark, rows of beautifully white teeth that set one longing for a similar set smiled in a fascinating way. It was nice to see that the women were frank and open and not afflicted with a false shyness. In China it is most disconcerting to have nearly all the women turn their faces aside if you address them on any subject, and, if they should be young women, perhaps look black, in addition, and refuse to answer you. These Nosu women will smile and look you square in the face as if you were one of their own family. An experience like that reminds one of home, and brings a very comforting feeling to one.

[291] The lady of the house had a large cloak of sheep's fur, worn fur outwards, over her clothes. She was a widow, and conducted herself with great kindness and dignity. What she really thought inside I do not know, but I fancy she felt we were doing her a kindness in coming to visit her. These people do not like to be left alone, and the number and rank of their guests show the rank they hold in the social scale. This horror of being left alone is common to all peoples in China. There is a great longing for company, and "cold loneliness," as it is termed, is the state detested most of all.

Just before the meat was considered sufficiently cooked

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several bunches of dried holly were brought in and thrown on the fire. The blaze and crackling of the holly put an air of delightful brightness over everything. It was like a fanfare of trumpets heralding the approach of the most important guest of all. Everybody was now on the alert. Even a few sleepers, who, in their tiredness, had gone to rest at the other end of the room, woke up and prepared for the event of the evening.

The meal was served up on the ground, reminding one of a fresher's " squash " at Cambridge, but while the viands were as easily reached as in the undergraduates' rooms, there were none of the comfortable seats for the guests. First a small solid wooden tray was placed on the ground in front of us, and in this were three wooden dishes. All these were made of camphor wood and rudely painted in several colours. One of the dishes contained rice, piled up in pyramid fashion. The second contained eight pounds of the cooked goat, cut in pieces of from half-a-pound to one pound in size. The third contained gravy. Two wooden spoons about ten inches long were placed by the side of the dishes. The two principal guests, Mr Long and the Englishman, were invited to begin. The other guests and their retainers were eating on the floor near by, while the family waited until everybody else had finished. Salt was very sparingly used, and in the gravy which the members of the family took with their meal no salt was put at all.

Negotiating the pyramid of rice with our two spoons was not a very easy task. Care has to be taken that the rice is not spilled nor allowed to run off the wooden basins. By going slowly and carefully we managed to carry out this part of the programme. The difficult task was with the meat. How

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•574 In a very short time the supper was over. The goat that had walked in was almost forgotten. Guests crowded around the fire once more, and all tongues were busy with that conversation that never comes to an end but goes on for ever and helps to make this world the happy, interesting place it frequently is.

With the end of the supper the duties of the evening did not cease. At about eleven o'clock there was a magic-lantern display. It was given in the room where we had had our novel and satisfying supper. One can hardly describe what this magic-lantern display meant to the people of Nosu-land. They are full of superstition, and altogether under the rule of the wizards who are in touch with the demon world and adepts in the black art. Right into the midst of such a people comes the black-dressed foreigner with his magic-lantern, and one can easily guess what a surprise and a startling awakening it was for the people. Cries of pleasure, roars of laughter, exclamations of surprise, shrinkings of fear, shouts of wonder succeeded each other for an hour. What the total effect was I can only guess. What the wizards thought I do not know. It is necessary, if one wants to get the best influence over the tribesmen, to convince them that one is not only not afraid of the wizards but that one knows a few more things than those men who have had the field to themselves for so many years. In the end the wizard has to take a very second place.

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have gone farther afield, and are willing to pay the Nosu very generously for the wood grown north of the Yangtse.

Why the Chinese set such store by these huge, ungainly coffins one does not know. Why a dead man should be happier in a coffin with sides in parts a foot thick rather than in one with sides an inch thick passes a Westerner's comprehension. And when you see countrymen toiling up the seven or eight thousand feet from the river to the hills near Chaotung, bearing on their backs huge boards of immense weight, which tire them and bring on premature old age, you wish that the Chinese in their funeral customs were not so bound down in slavery to old-age customs. Possibly with the changes which are now rapidly coming over the land reform in burial matters may make some headway. We were sorry to see this demand for large coffins causing the cutting down of many of the finest trees in the woods of Nosuland.

With boots and stockings soaking, through walking in the snow, we at last reached a farmhouse in the See-tieh Valley. Here lived an old man well versed in Nosu folk-lore and tradition. We had arranged to stay a few days at his farm, hoping to gather a lot of valuable information about the hill-people. The old man's name was Ah-Pooh, and his wife's name was Ah-Hleh. A number of men were waiting at the outer gateway of the farm, and as we passed by they roared with laughter at the strange black-bear being who had come to be a guest at Ah-Pooh's home. We also joined in the laughter, and felt quite safe with folk who could laugh so heartily. I had never suspected that a suit of black clothing would cause such fun. If one could always rely on such a suit producing

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such health-giving, friend-making mirth, I would take care never to be without a supply of such suits.

The room we were shown into was fifty feet long, and there was no opening at all for light except the one door in the centre. We found everything quite dark, and could not see one another until our eyes got accustomed to the want of light. We made our way to the fireplace, which was the usual hole in the mud floor. We were glad to squat down in the warmth by the side of the burning logs. It was a treat to get one's shoes and stockings off and to warm one's feet by the comforting fire. The master and mistress of the house were both over seventy years of age, and were tall, finely built people. The son's wife came in soon after and joined the group around the fire. She had on a blue jacket and a quilted skirt, and wore an enormous head-dress. This latter was made by winding layer after layer of dark blue native cloth around a small frame. Sometimes nearly a hundred feet of this cloth is so wound round the head. The width of the cloth is a little more than a foot. The weight of the head-dress is nearly six pounds, and must be a great burden until one is used to it. Compared with some of the light-as-a-feather hats worn by Western women, this is a great burden indeed, which one fancies is the cause of many headaches. The women, however, do not seem to mind it, and as a crown to their tall figures the head-dresses are both striking and picturesque.

We had been promised a good time at Ah-Pooh's farmstead, and had imagined all the stores of folk-lore and legend and history we were to gather together. But we had indeed reckoned without our host. The old man was very fond of wine and the Chinese of the market village where we had

597 the name of Nhe-jah-jah. This multiplicity of names is
123 one novel feature in a missionary's life in West China. To my home friends I am known by the name my parents gave me long ago. For more than half of my life I have lived among people who would never know me by that name but who recognise me at once by a name that neither my father nor mother knew anything about. Later on a change of work led me to another people, and they promptly gave me a name of their own coining, which again would not be known among the Chinese, and now here among the Nosu I had still a fourth appellation. It is most interesting, but rather bewildering. As Nhe-jah-jah, I was thenceforth known among those independent Nosu, and I counted it an honour to be reckoned as one of themselves even though I became kinsman of the old sinner who got so drunk when his guests came. He was not the only relative by adoption; there were others who were more interesting and not quite so old, and also not quite so fond of spirits.

574 The cold weather outside and the presence of the guests within made the fireplace a welcome rendezvous for many. There was an inner circle of about a dozen of us around the fire, and a second still more numerous circle standing at our backs, deeply interested in all that was going on. We were joined soon by the widowed eldest daughter of Ah-pooh,
301 who had come across to see the guests. She was the mother
554 of three sons, and was gorgeously dressed. There is no doubt about these Nosu ladies knowing how to dress. From each ear she had more than a dozen silver chains hanging down, and, to my great surprise, a silver brooch fastened the front of her long jacket. All the women wear these brooches. Those of the servants are of brass and those of the mistresses

176 MORALITY OF THE ABORIGINALS

513 The temperature indoors in the morning was 42° F. Going outside a little later on, with snow all over the ground, I saw one of the young men with his cloak over him lying in a field fast asleep. Men who can stand such exposure are very hardy indeed.

576 After I had had a shave, an operation in which the people
●574 were greatly interested, I sat down to write up my diary. While doing so a wizard came in, bringing a skin of wine to offer to Ah-pooh and his guests. He put the skin on the floor in front of a trencher and then dipped out a basin full of the liquor, which he poured into still another basin. The nephew of the wizard then offered this to the old man as head of the household. Had the lady, Ah-hleh, been present, he would have first offered the wine to her, but by her being absent the husband got it first. The nephew bent one knee to the ground as he made the offering, being very careful to turn his head aside lest by any carelessness he should breathe into the wine. After giving the basin to Ah-pooh the nephew gave basins to the guests in turn, going, as he did so, through the same ceremony. Then came the turn of the retainers and others who were present, and when offering to these the nephew stood up. The host and the guests may drink their wine slowly, but the retainers and slaves must drink their basins empty at a draught. Otherwise they are supposed to be disrespectful to the host, their overlord. Ah-pooh drank four basins of the wine.

431 After the presentation of the wine the wizard stated his business. He was going to get his son married and had not enough sheep for the feasting at the ceremony. He expected a lot of guests and wanted the old gentleman to assist him in his difficulty. The gift of wine is supposed to open the

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CHAPTER XIX

HOW WE STOPPED THE FIGHT

574 AS soon as the chief of the Njeh clan invited us up to his apartments we went. The room we entered was ten yards long, and at one end there was the usual fire. The chief was sitting on the other side of the fire, waiting for his guests. As we came in he made no movement but sat on where he was, as quiet and grave as if he had been one of Fenimore Cooper's great chiefs come to life again in West China. We walked towards the fire and sat down close to the warm, inviting blaze. The first thing done was a presentation of wine all round. I don't think they could quite understand why I never drank any. While the rest were going 342 574 through this ceremonial drinking I looked around, and noticed that the house we were now in was larger and better built than most of the houses we had been in. The beams supporting the roof were of great size, and the pillars on which these beams rested were more than a foot in diameter. There were four rooms in the house, all without partitions, and the one in which we sat was the largest. As is customary with these Nosu houses, the roofing was of thin pine boards. When these boards are well laid on they defy the weather, and very little leaking takes place. None of the houses are built high. I was told that the reason for this was that in 342 the clan fighting house-burning forms an important part of 574 the aim of the fighters. The burning of a house wipes out a 628 blood feud, and life need not be taken after a house is burnt.

342 For this reason even the great chiefs do not trouble to build
574 such fine houses as do the Nosu who live in Chinese territory.
628 In the latter I have often seen the houses of the Earth Eyes built in much finer style than the dwellings of the large officials who live in the prefectural cities. Here in Nosuland if a house is burnt down it is not an irreparable loss.

574 Sitting by the wood fire on the floor I was fortunate enough to have one of the house pillars at my back, so that I could lean against it. Just by my side were eight guns, mostly of a rude pattern, far different from the modern rifles which in some way or other find their way into this hill country.

721 We soon learned particulars of the fighting which had
628 taken place not long before between the Njeh tribe and several other clans. In the seventh moon seven clans had gathered together their forces, and with a strong band of several hundred fighting men had invaded chief Njeh's lands. At first the chief did not take the matter very seriously, and made no great attempt to resist the raiders. But when three of his slaves were killed and a number of his men captured he woke up. His slaves all over the district demanded revenge, and unless the old man took the matter up seriously he would lose face in the eyes of everybody. Seeing the turn in the state of affairs, and that Chief Njeh was determined to punish the raiders as far as he could, the other side began to temporise and made a peace offer of nine head of cattle. In this way they hoped to gain time for further negotiations, as it was not convenient just then for the enemy to make preparations for resisting a raid into their territory. When the New Year came around, if the further negotiations failed, they were prepared to fight again. It

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204 HOW WE STOPPED THE FIGHT

000 Some folk never lose their interest in fairy tales, and I can enjoy these stories even now with a great relish. It may be a sign of peculiar taste, but I am sure I could now read some of the stories in *The Arabian Nights* with far more interest than I could some of Meredith's novels or all the books that Hall Caine has ever written or will write. And sometimes I think that this is, after all, not a sign of a depraved, peculiar taste. While in Nosuland I often wondered what would have happened if the people had refused to believe the yarns my men told them, and had understood that I was just an ordinary British missionary, with the usual characteristics of an adventurous West of England man, but with not a sign of a gun or other weapon in all my house. The truth is, I was a stranger of a type they had never before come across, and had scarcely ever heard of. None of them had time or courage to take my true measure, and after all it suited them to think that an extraordinary guest had honoured them by paying them a visit. Of course I had no means of stopping my Nosu companions from yarning like a Baron Munchausen, for I did not know more than a very little of the language they were using.

574 608 After talking about the deadly wonderful medicine the old chief began to propose that the stranger who had come into their midst should become a chief of four of their tribes, the Njeh, the La-chee, the Ren-li and the Nhe. If I would agree they would come in full force to my help at any time, and in return I was to do all I possibly could for them. I laughed up my sleeve, and the very fancy of my doing this kept me merry for a long time.

374 The indoors temperature of the horse where we were staying was 30° F. Some of the folk who were not near the

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China. It is possible that China will entirely prohibit the exportation of such skins.

The old chief, among his other weapons, had a fine sword, with handle cased in silver and with the hilt ornamented with the same metal. At the end of the handle was a flat, round knob of silver, looking like a small Spanish grandee's hat. The sword was worth about five pounds. I noticed that the chief wore a pair of felt socks, each sock made in one piece and beautifully warm.

In the morning we all clung to the fire, and with the door shut the place was very dark. Except when the wood blazed up, it was too dark to see each other's faces across the fire. As I made my notes I could not see a single letter of what I wrote. It was not too dark, however, to find out that the constant squatting on the floor was ruination to the suit of clothes I was wearing. It did not matter a great deal, for when in Chinese territory I always wear Chinese clothes, and it was only necessary for this suit to keep together until I got back over the Yangtse again.

Our host was very anxious to kill an ox for us that morning, but as we were anxious to push on to another farmstead we begged him to let us off this time. After a lot of trouble we got our own way, and fowls were killed instead of the ox. Once more the chief pressed his idea of making the foreigner head of the four clans. So earnest was he in this that I began to feel very uncomfortable. In the abstract the idea was all right, and to a wanderer in search of adventures merely, it would be a regular godsend. Anything out of the ordinary is what one likes, and here there seemed a prospect of something very much out of the ordinary. Fancy a missionary riding at the head of a band of Black Bloods,

342 751 occasion required. Over the door we noticed the usual charms hung there by the all-present wizard. There were rams' horns, several hoofs and a lot of small tablets with Nosu characters written on them. In all there were scores of these charms of one kind or another, enough, one would have thought, to have kept all the disturbing influences out of that home.

574 415 Entering in, we were delighted to see a huge fire blazing away as if delighted to welcome so many guests. Vri-ha's father, an old man of seventy-four, gave us warm greetings, and we were soon at home once more in one of these hospitable Nosu dwellings. We had only just got seated when the ceremonial presentation of wine was made to each one of us. The wine was just the ordinary grain spirit drunk so freely by these people, but the cups in which the wine was presented were most remarkable. I examined one of them closely and found it was composed of the claw and part of the leg of an eagle. The skin of the leg had been stretched over a wooden cup and the lower part of the leg and the claw formed the handle of the cup. The cup could only be put down when empty, owing to the irregularity of the claws. These were the most curious winecups I have ever seen, and when on leaving I was presented with one of them, I felt I had got a curio indeed. That the cup could only stand up when upside down was no drawback to the Nosu, who have no wish to keep a cup with wine in it undrunk for any length of time. Having taken the cup in their hands, they were not anxious to put it down until empty. I wonder what the eagle would say did he know the use his terrible claws were being put to.

574 Very soon after the presentation of the wine, conversation

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574 became general. I took stock of everything and everybody, and then noticed that by the side of the old man sat his 574 daughter, a young girl of less than twenty. She had the 301 usual long ear-rings of coral and amber beads. One string of beads was more than two feet long, and the other over eighteen inches. From each ear also hung about a dozen silver chains. On one arm were two bracelets of cane, and on the other, the right arm, were a jade bracelet and one of silver with a silver lock hanging from it. She was smoking a long pipe with evident enjoyment, and possibly was dreaming some startling day-dreams. This was how I first saw the girl with the coral beads in her ears.

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CHAPTER XXI

MORE YARNS AND THE SOLITARY GIRL

574

THE usual ring was formed around the fire. Everybody who could get a share of its comfort did so. There was nothing to attract one elsewhere. It was ice and snow outside, and when these are about the fire has no rivals he need be afraid of. Every one of the company wanted to know all about Nhe-jah-jah, the foreigner from the land of the sunset, and to see all the things he had brought with him. The little patient figures went through their movements, to the great delight of the crowd around the fire. My clothing, my hat, my watch, my whole paraphernalia were objects of the greatest curiosity. Perhaps the richest fun of all was caused by the pair of red woollen gloves I had with me. When I showed my hands with these red gloves on there was a great shout of surprise and fear. They all thought I was showing them my real hands transformed into that uncanny, blood-like condition. But when I took them off and showed them how they were knitted of wool, there were great exclamations of delight. The girl with the coral beads examined them very closely, and possibly wondered if later on she would be able to make such warm, uncanny-looking things for the hands of the lord of her household. One of the boys thought he would have some fun on his own. So he got hold of the gloves, put them on and went off to track his quarry. Stealthily approaching from behind, he suddenly thrust the two red gloves before the face of an unsuspecting

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574 man. The man thought the red hands were at least the hands of a demon of disease, and was very startled and frightened. That imp of a boy had a rare amount of fun out of the blood-red hand, and very possibly influenced the dreams and nightmares of some folk for a long time to come. There was for a short time quite a stirring up of the superstitious fears of men, women and children. I quite expect, however, that some of those folk got their own back again from the boy, and possibly with interest also.

574 888 While we were chatting away I asked the father of the girl with the coral beads whether he had ever been in any fights. The man smiled at the question, and possibly wondered at the simplicity of the questioner. He may have thought I was merely trying to get at him. The hill-folk say there are no old men who have not been in fights. This man had been in many, and still had the scars of some of the combats. He had fought against other Nosu clans north of the Yangtse, and he could also tell of raids into Chinese territory south of that river, where rich booty and many slaves had often rewarded the hardy raiders.

411 Most of the guns used by these people are of local manufacture, being just a long barrel of iron placed in a rough wooden stock. Hanging from the stock is a pair of iron tweezers, with the points near the touch-hole. A long piece of thin rope made from the roots of pear-trees is stuck in these tweezers, and when the gun is about to be used the pear-tree rope is ignited. The fire smoulders for a long time. Pressing this smouldering pear-tree rope against the touch-hole fires the gun. Every man carries a small bone box suspended around his neck, and in this box are a number of touches made of powder wrapped in thin paper, each touch

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being about an inch in length. These are stuck, as needed, into the touch-hole, a press of the tweezers lights it, and off goes the bullet on its enigmatical mission. The people are adepts in the use of these clumsy guns, and fire them fairly quickly. The supply of bullets is often carried in the mouth. The gun is, of course, loaded by the muzzle in the old ramrod fashion. They kick with a vengeance. We were out one day on some of the hill ranges when in the distance one of our men with good eyesight spotted four yellow wolves coming in our direction. We had just lighted a fire to boil some water, and were feeling very comfortable and jolly. One of our men had one of these old hand-made guns, and it was resolved to have a try for the wolves. Everybody lay down and took cover. The man who first spied the wolves took a small leaf, and with it made a noise like the cry of a young deer. It was done so well that the wolves were arrested at once, and immediately turned their direction towards the cry of the young deer. The man with the gun placed his gun very near the ashes of the fire, so as perfectly to dry the powder inside. By-and-by some movement or other made the wolves suspicious, and they stopped. A moment or two after they came to the conclusion that the young deer spelt danger for them and, turning again, they fled in another direction. The man with the gun tried to cut them off, and then fired. But there was no success. I then had a shot, not at the wolves but at a stone not many yards away. What came out of the muzzle of the gun hit the stone right enough, and what came away from the end of the stock hit my shoulder square enough. It was a double-firing gun of a truth. I bore the bruise on my shoulder for many days, and am not very keen on having another try with an ancient muzzle-loader.

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411 Vri-tsuh, a member of the family, was reckoned the crack shot in the whole district. So often did his bullets find their billet that the people said they could go around corners and that it was no use hiding from them. When Vri-tsuh pointed his gun at you you might just as well come and give
292 yourself up, for there was no escape. While we were at
714 Mao-an-tsz, one of Vri-tsuh's companions dressed up in full
574 war dress and made some sport for us. He is said to have killed twenty people, and, of course, had a great reputation as a warrior. He was indeed wonderfully dressed. He had on a thickly quilted scarlet jacket which stones and bullets fired from the old-fashioned guns were unable to pierce. In the back of this jacket was a rent made by a dart thrown at him in one of his fights. Across his shoulders he had a double sword-belt, ornamented with polished white stones. From this was hanging a long sword, with silver handle and with silver mountings on the sheath. It was estimated as worth a hundred ounces of silver. The scarlet coat was ornamented in the centre and at the edges. On his head the warrior wore a large conical hat in white and red. Around the hat was a yellow turban, and hanging down behind, a long yellow pugaree. There were thick flaps to cover the face if necessary. From the back of the hat there also hung down a long flap with red edges, and black and white cross-bars. From the shoulders there was suspended a huge yak tail, and by the side of this some slips of ornamented Chinese silk. The yak tail must have been several pounds in weight. It was very heavy. To complete the array the warrior was in bare
702 feet, and had a modern rifle. He drew his sword and, rushing
574 all about, went through various exercises. He invited me to throw stones at him, and I did so. Do what I could, I failed

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to hit him. Perhaps a very swift bowler could have got the middle stump, but lively, moving wickets might puzzle even the best of our professionals. The warrior was evidently very proud of his achievements, and he certainly was very agile indeed.

When we were all around the fire again, waiting for the evening meal, I heard some curious yarns. The Nosu say that all rivers flow into the sea, where there is a huge stone with an open mouth which swallows up all the flowing waters. Formerly there were sixty-six suns. A mythical hero, anxious to lessen the terrible heat from all these balls of fire, shot at them with his arrows, and so well did he shoot that he killed sixty of them. Five others fled and took refuge under the sea. The remaining one he shot, and blinded it in one eye. Does this refer to sun spots which may have been observed long ago? What the heat must have been in the beginning one cannot imagine. It is also said that there were seventy-seven moons and that someone shot seventy-six of them. The one left was shot lame in the leg. What that refers to I cannot imagine.

One of the men around the fire had been a great traveller, having visited West and South Yunnan, and what is now the French colony of Tongking. After telling us this he capped all by saying he had been to the "Woman's Kingdom," that mythical country the existence of which was stated in all the old Chinese encyclopædias. When I first came to China nearly all the people one met believed in this country of the ladies, and knew more about it than they knew about England or America. This truthful Nosu traveller said that he had spent some time as a guest of the Amazons, who were very unwilling to let him leave them. I wonder how often he had

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574 told that fact to his wife. He only got away at last by fixing
484 a date for his return. This date had long gone by, and I suppose the disappointed ladies have one more evidence of the unreliable nature of the male sex. The traveller described the unknown country quite minutely, and refused to budge from his stories in spite of all the ridicule and unbelief we rewarded him with. He said he could show us the way to this paradise if we were willing to go. I am very sorry that other pressing business prevented me from taking up his challenge and going to visit that wonderful country. The unexplored parts of the earth are getting so few that it was a loss that the chance of such a great journey of exploration had perforce to be declined. Possibly there might have been an atom of truth in his yarn. He may have gone wandering off and become the enforced guest in some Buddhist nunnery, where the lady abbess might have told him some tall stories which he believed and later on considerably enlarged. It was interesting to see that when the man told his story he stuck to it in spite of everything and everybody.

574 The inner circle around the fire that listened to all these
293 stories was composed of sixteen men and the one solitary girl
[301] who seemed capable of holding her own with anybody. From the left ears of all the men hung the long ear-rings. Each had his head horn or poke tied up at the left side of the head, and all faces were bright and merry as the fire shone on them. White rows of teeth were constantly visible, and there were smiles all round, which sometimes developed into a hearty laugh or a tremendous roar. Pipes were constantly going, and I noticed, hanging from the necks of many of the men, the
534 touches for their guns. From the necks of some of them also hung a little instrument of brass or bamboo, on which they

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played as the jews' harp is played. The principle of the instrument is just the same as that of the jews' harp, and the noise is similar.

Logs were frequently brought in to keep the fire burning well. These logs had snow on them when they reached the fire.

Around the fire were not only travellers, there were one or two also who were a bit of philosopher in addition to the rest. One such told me that God originally sent nine men to create the heavens and eight to make the earth. Man originally came from heaven, and has three souls, one of which at death returns to heaven, another goes with the ashes to the grave, and the third into Hades. This last soul is called by the wizards, and put into the little baskets which are worshipped in the corners of the homes. The people have some idea of transmigration, saying that bad men may become animals but animals never become men. I asked whether the sheep which had been killed for our suppers might not possibly have been one of the Lai-lai clan or the Sha-ma clan, two clans at enmity with the Nhe clan, in one of whose houses we were then staying. This idea tickled the crowd around the fire immensely, but the philosopher destroyed the fun by assuring us that the bad men who turned into animals were all eaten by wild beasts. So after all, if the joke were destroyed, we were enabled to enjoy our mutton without any cannibal suggestions.

At night the magic-lantern was a great success. The great interest taken in it by the girl with the coral beads has been described in Chapter I. The slides shown each night were a mixed lot. In addition to a number of sacred slides there were several photos and views of places. The most popular slide of all was one of my wife's sister, and I was

574 very amused when one young man inquired, through Mr Long, whether the young lady was open to an offer, or whether she had already been given in marriage. Intermarriage with the foreigner was evidently in the air. East and West were not to be separated for ever.

After the lantern show was over we gathered around the fire again, and my boy did a little necessary sewing to one of his garments. When he had finished he gave the needle to one of the slave girls standing by. At this there was a great outcry. All the other girls insisted on having needles also, otherwise, they said, they would refuse to cook the breakfast for us in the morning. So six more needles had to be given away to satisfy the high sense of justice developed in these lively damsels.

The next morning there was a change in the weather. For a while there was an outburst of lovely sunshine, which charmed one into the open, where the view down the valley to the Hsi-chi river was very delightful. The tops of the snow-covered hills, with the sun shining on them, looked very beautiful indeed. And there was a peacefulness over it all that seemed in strange contrast with the warlike people we were among.

574 751 In the sunshine we made a closer examination of the charms over the door, and found among them a wasp's nest and a shin bone. I counted also that there were ten long spears under the eaves, in addition to twenty guns within the house. So Vri-ha's home may be considered to have been well supplied with arms.

574 773 Right down in the valley they pointed out to me a remarkable pool about which a legend lingers. Not very long ago, in this pool, there resided a huge snake, which ate up all the

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people passing that way. One day a brother and sister were going by the pool, when the monster came out and seized and devoured the sister. The brother managed to escape. He then immediately swore that he would destroy the devourer of his sister. He gathered together a number of goatskins and packed them with dried edelweiss, in the centre of which he put sparks of fire. The stuffed skins were then thrown into the water, and the monster, thinking they were what they appeared to be, promptly devoured them. By-and-by the fire began to burn and the snake writhed in agony. He came out of the pool and wound and wound himself around some trees growing near by. All night long, while the monster was twisting about in agony, mists rose up from the valley. In the morning, as the internal fires burst the sides of the huge snake and so destroyed it, the mists disappeared and sunshine broke out. The trees have now disappeared, but the stumps are still there.

Writing of edelweiss, one notices that all over the district where it grows, and this is a very wide district, the natives gather the mature flowers, stalks and all, and when they are dried, use them as tinder for their flints and steel, which were universal not long ago and are still very common. One often meets a countryman with his flint and steel, and a small brass box, in which he keeps the dried edelweiss. By these he can get a light for his pipe whenever he pleases; and the shepherds on the hill-sides, who in winter light fires of brushwood to keep themselves warm while the sheep are grazing, readily get the blaze they desire without spending money in buying matches.

Conversation about the pool and the snake led on to the subject of the girl with the coral beads, and the brother and

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CHAPTER XXII

THE FRIENDLY WIDOW'S HOME

WHEN at last we got away from the home of the girl with the coral beads Vri-ha and a number of friends escorted us some distance up the hill. He begged us to come again next year, promising if we did so to take us all over Nosuland, introducing us to the different tribes. Perhaps he also thought that by that time I might be more ready to fall in with his plans. I was very glad to get away without making an enemy of this powerful man, who could even yet carry out the plans of the Defender of the Yangtse and his scoundrelly accomplices who lived at the ferry town. Just as we were leaving one of the brothers brought along one of the eagle-claw winecups and gave it to me. It was very kind of him, and showed that we did not part as enemies.

We had not gone very far before a man came riding after us on horseback, telling us that the two clans, Lai-lai and Shama, were preparing in earnest for an attack on us in response to the plans of Mr Tien. We were determined that Mr Tien should win no game in our contest if we could possibly help it. He undoubtedly was a keen adversary and wished very much to win, but a win on his part meant so much loss to us that we determined to make all necessary preparations to checkmate all his plans.

After the man on horseback had gone back we went on, and soon came to a pole of cursing, where there had been in

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789 the past a rare cursing of the enemy. The old story of Balaam and Balak over and again! The very fact of this cursing often prevents an enemy from coming that way, for he verily believes the occult forces of nature are in waiting at that special place to undo him. He goes around a long way to avoid what he considers a real danger. Another use is made of the pole of cursing. In a quarrel between two adversaries one will kill a dog and hang its carcass on the pole, cursing his enemy well as he does so. It does not at first sight seem clear what share in the quarrel the dog can take, nor why he should suffer in a trouble that he has had nothing to do with. Possibly the idea is akin to that held by the Chinese, who have a similar custom. When there is a quarrel between two Chinese men or women which cannot easily be settled one will take a dog out to an open place, preferably the public execution ground, and then, after stating the justice of his case and cursing well his antagonist, he will kill the dog and send its spirit into the next world to ask for justice or revenge from those who rule in the dark lands of Hades. It is really an appeal to Pluto, and is supposed to set the spirits of the prison-house in motion against his enemy. What a strange life it must be, living amid occult influences and demons who come out at any time and wreck the best-laid plans or destroy all the happiness of one's home.

789 There is still one more use of the pole of cursing. The
461 hospitality of the Nosu farmers is often abused by a lot of
574 loafers, who in the winter-time, when there is not much doing, make up parties and call on those who live in the lower, warmer levels. In this way they spend their winter months in their kind of a Riviera, and do it at no expense to themselves. By wandering around from home to home, they pass

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the time away and enjoy themselves. When these Riviera holiday-makers become too frequent, some of the lowland farmers erect a pole of cursing near their home, and get a lot of wizards to call an army of demons together to infest the neighbourhood of the pole. This news gets abroad, and effectually stops the bands from straying in that direction. For once one sees some use in ghosts and a haunted spot. Some others of us who get pestered by unwelcome visitors would like to be able to keep a ghost or two to guard the premises and the quiet of the home from certain folk. One wonders, however, what plans are made to keep the ghosts from interfering with the members of the family that desires their help. Possibly the ghosts get tame like household dogs, which in the case of the Nosu will let alone all whom they know, but tear in pieces all strangers they can get at.

We were going now to be the guests, for a day or two, of Ah-pooh's daughter, the widow in the gorgeous robes, who had been so friendly and had taken so deep an interest in all we did when we were at See-tieh. We were expecting a warm welcome, for Ah-ku, the widow, evidently knew how to be hospitable, and to make people feel at home. As we were walking along we suddenly turned a corner, and there, before us, was Loh-deh, the home where Ah-ku and her retainers lived. It was a remarkably situated place, being the spur of a hill, very difficult of access on three sides, and approached on the fourth by a narrow ridge. A band of well-armed men could easily have defended it against ten times their number. Many of these wealthy Nosu, both in their own land and in Chinese territory, have chosen their dwellings with the one idea of defence. Ah-ku lived on the higher part of the ridge, in a strongly built house, with a large tower adjoining. She

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[162] She has three sons and five daughters, all at home with her. Here again our visit had to do with the marrying of a daughter, but this time it was Mr Long's turn and I was left alone. Ah-ku was very anxious to get one of her daughters betrothed to one of Mr Long's sons, and this was partly why she had been so pressing in her invitation to us. It is an expensive thing in Nosuland to marry a daughter of a Black Blood. Two or three hundred taels, say forty pounds, have to be given for the bride, and Ah-ku was likely to make a good thing of her daughter's matrimonial ventures. If the parents of the girl are generous, they will often send their daughter away with a well-stocked trousseau, equal in value to a good part of the money presented to them by the bridegroom's parents. If, however, they are near, and bent only on making a good bargain for themselves, they will send the girl away with bare necessaries, and keep the silver they have received for themselves.

Our evening meal the first night we stayed in the friendly widow's home was prepared in a different way from the suppers of previous days. There was, however, a cruelty about the preparation which would disgust most Westerners. A very fine calf was led into the courtyard, facing the room where we were staying, and seeing they were about to kill it for us, I begged them to desist, saying that a sheep would be ample, and would satisfy all the requirements of the widow's hospitality. But in this request we found ourselves up against an opposition we were unable to overcome. All the retainers, to a man, were against us. They were bent on a good feed of veal, and were determined not to allow the guests to interfere with their wishes.

One man led the calf by a rope and another of the slaves

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231 stood ready to kill it. He asked for an axe, and one of the girls went off into an inner room to fetch one. Taking the axe, he proceeded to beat the calf to death with the handle of the axe. First there was a big blow delivered over the head, and then there were blows all over the body. It is said that this beating gives the meat a very fine flavour. It was a cruel operation, though possibly the first heavy blow over the head stunned the creature and deadened the pain. Sheep are sometimes killed in the same way.

[352] 574 882 The bearskin I had to sit on around the fire was a very fine one. It was five feet long from neck to stump of tail, and had been shot some years ago by Ah-ku's husband, when he was alive. There was the usual presentation of wine, and one of the sons, twelve years of age, took his basin with the rest, at which the retainers and others laughed heartily. It was not that they objected to his drinking of wine, but to his taking his place with the others and considering himself a man already.

354 Usual[illegible]ese homes, when a light is needed, some sticks of drie[illegible] bamboo are burnt. The stick may be five feet or [illegible]ong, and one end is thrust into the rafters or a hol[illegible] the wall. The other end slants downward, and gradually burns away. By constantly picking off the burnt end, making one's fingers a pair of snuffers, the stick gives a fairly good light. I have sometimes met, at the beginning of winter, a lot of people from a village, going off to the hill jungle to gather their winter supply of bamboo candles. They need to be well dried before they will burn readily. With such lights as these I have known the aborigines learn to read, and make quite fair progress in their books during the dark winter evenings. At Ah-ku's home lights were provided

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has been gathered in the drug is either openly or secretly taken into Chinese territory, where it commands a high price. The profits of this illicit trade are very large. When warned by some friends that this policy of permitting the poppy to be grown in Nosuland would certainly lead to complications with the Chinese officials, the hillmen replied that in such a case they would take the growers of the drug and hand them over to the proper authorities, to be dealt with as they should deem proper. These Nosu chiefs do not understand the trend of affairs in China, and have not seen that as long as the opium is grown in Nosuland there can be no permanent stoppage of the trade in the drug in the parts of China bordering on their land. And they do not see that if the Chinese Government is determined to stop the use of the drug, they will certainly take steps to prevent the Nosu chiefs ffom pursuing the policy that is being now carried out. Such a determination might give the Chinese officials the excuse to make a determined effort once for all to subdue Nosuland, and bring it under the same control as the districts which in Yunnan and Kweichow used to be entirely under the domination of the different Nosu chiefs, the Earth Eyes. There are many Chinese who long for the opening up of Nosuland for colonisation, and they would enthusiastically support any efforts to subdue the hillmen. It is to be hoped that the hillmen will be wise in time, and not, for the sake of a little money, sell the safety of their hill land.

When Ah-ku came out of her room in the stone tower she went straight to the fire, and had a good smoke with her five-feet-long pipe before she did anything else. As soon, however, as she had satisfied her gnawing craving for the minor drug, and was so restored to the condition of her usual

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complacency, she set to work planning for the comfort and amusement of her guests. She gave orders that her servants and retainers were to dress themselves up as for a fight, and to go through a mock battle, that we might have some idea of how the clans set to work when they are on the warpath and after revenge on an enemy. While the train-bands were preparing, Mr Long and I went off for a stroll down towards the lower part of the spur of the hill, where dwelt a number of Ah-ku's retainers.

By-and-by the small band of fighters came down the hill towards us. One was bearing a white flag, the standard of the company. Three swordsmen, elaborately dressed, advanced as skirmishers with the intention of drawing out the enemy. They came running down, dancing about all over the place as they came. They seemed as if they enjoyed the fun immensely. One of the skirmishers was the man who had so barbarously butchered the calf for our last night's supper.

When the whole party had reached a fairly level field, where we were standing, they all formed up ready for a charge on their imaginary enemy. Mr Long and I were supposed to be the enemy, and they charged straight at us. Long spears were levelled, tridents got into position, and the two leaders with drawn swords led the attack. All the while these manœuvres were going on they kept up a constant shout of "Ah! Ah! Ah!" When the real charge came they gave some tremendous yells and rushed forward. At the end of the first charge they retired, with an eye on the enemy, and with weapons levelled all the time. They then prepared for another similar rush. They told me that in actual fighting they pursued such tactics as these. They

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574 believe in the short, fierce rushes, accompanied with the
726 blood-curdling yells to strike terror into the hearts of the enemy. Battles are thus partly influenced by the strongest pairs of lungs.

725 There is, of course, a good deal of plot and stratagem used, or these people would never have held their own so long. Nearly every year one hears of skirmishes between Nosu raiders and the Chinese. The Northerners among the Nosu are much more given to raiding than the Southerners. A few years ago the Chinese officials got up a punitive expedition to teach the tribesmen a few things they seemed to be very slow in learning. The soldiers advanced, as Chinese troops of the regular army usually do, with plenty of munitions and stores, and with everything necessary to provide the meals of rice and vegetables, without which Chinese soldiers do not care to fight. The Nosu retired before them. One night the Chinese soldiers pitched camp in a level surrounded by some hills. Towards morning, while it was still dark, a number of Nosu drove a flock of goats in the direction of the camp of the Chinese. Between the horns of the goats small torches were tied. Urged on by the driving Nosu, the goats rushed down the hills. The few men who were with the goats yelled out all the Nosu war yells they could think of, and tried to give the impression of a great number of people rushing to the attack. The alarm was given in the camp. The soldiers roused themselves up and their officers led them out to repel the early attack.

In the meantime, by ways well known to these Nosu, their main body of fighters had made a detour, and when the Chinese troops were facing the goats and torches in the darkness these hillmen in the rear fired the camp, and then,

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After we had enjoyed all the excitements of the sham fight and mimic hill warfare we went home again and turned our attention to something much more interesting. Ah-ku asked me if I had ever seen a lady's full state dress. I immediately took the hint and said I should be delighted if she would give us that privilege. She then proposed that she should dress up one of her daughters in full Nosu fashion. It was professedly for my benefit, but probably it was the favour of Mr Long's eye that was sought. The daughter at first demurred a little, but that was overcome. The ladies retired into the tower rooms, while we waited outside in the main room. After a while the young lady appeared in all her gorgeous attire. I wish I could do justice to the young lady. A lady's pen should describe a lady's dress. There was, of course, the usual large head-dress, which gives a stately appearance to all these fine Nosu women. Over the head-dress there was a red band, with nine golden ornaments and three golden phœnixes on it. From the band hung four strips of coloured silk, each having eleven golden ornaments on it. When the head-dress was fully in shape these four strips were looped on either side of the face, setting off the young girl's pretty countenance very finely. Over the back of the hair hung a band of black cloth, covered with silver work. At the end of it was an ornamented double dragon and sixty-one thin hangings of silver. Long coral ear-rings hung down from each ear, and these were tied in a double loop under the chin.

The long satin jacket the young girl wore was beautifully embroidered, and the whole appearance of the girl was very striking. The smoke of the wood fires had made the eyes a little sore. Otherwise the hill lassie was really a taking sight,

574 292 and she deserved the best husband that could be found for her. She was nearly as tall as her mother, but not quite so good-looking. The widow mother had managed to keep her looks in a manner remarkable for a West China woman. Most of such women look old at thirty, and very old at that age when British matrons look most handsome and stately. I hope Mr Long was duly impressed with the beautiful figure and handsome dress of Ah-tsu, the widow's pretty daughter. One fancies that if his son had been there instead of the much-married father there might have been no difficulty in the handsome widow getting a suitable husband for her daughter.

789 During the considerable interval while we were waiting for the young lady to complete her elaborate toilet we went into one of the slave's houses near by to see a wizard at work. Entering a small room, where all were seated round a wood fire, we found our old friend, the See-tieh spearman, come to assist two people from another clan who were in great trouble about something. The wizard had a big narrow drum hung on an irregular frame. He held the drum in position by a stick and string at the back, and beat it by another stick which had some goatskin bound just where the stick would strike the drum. Soon after we came in he began shouting and beating the drum, and kept this up until his particular demon seized him. Then he shook his head in a frenzied manner, tossed off his head-dress, moved his face up and down, and appeared as if he were really possessed. But I could not help thinking the man was simulating this possession. Every now and again he seemed to look at me as if wishing to notice what impression on the visitor the coming of the demon made. He seemed to want to know what was my verdict on his great performance. During the frenzy the

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CHAPTER XXVI

BACK INTO THE DANGER ZONE

ONE evening while we were staying at the friendly widow's home the weather cleared up beautifully, and the moon shone out in all its full glory. This tempted everybody away from the dark room and the fire, and we all adjourned to the courtyard, from which could be seen the snow hills, with their white sides shining in the clear moonlight.

The young people started a wrestling match, Nosuland v. Yunnan. Each person going to take part in the contest tied a girdle around his waist. The antagonists, bending down, caught hold of each other's girdles and manœuvred until one or other got a fair throw on to the back. The men who had come across from Yunnan were no match for the Nosu. The fun was very exciting, and the young men entered into it heartily. The Yunnan men did not take their beating very gracefully. Then hopping and skipping were tried, and, being raw at these, the Nosu were nowhere. Then one of the Yunnan men, wishing to recover the ashes, proposed a trial at fist-striking. Each held out a fist, and in turns the pair of combatants struck each other's fist. Here the Yunnan man held his own, and at last, before his heavy blows, the Nosu champion winced and interposed his hide arm-protector. This was held equivalent to defeat, and now it was the hillmen who were not pleased at the turn of affairs. I think they would like to have gone a step

574 farther, for they are always on the look out for a fight. In
526 fact, the whole race of Nosu in this independent land seem a race of born fighters. The sight of a gun will set them all in a quiver of excitement. They closely examine it, pass it from one to another, and then want to fire it off. They do not see why you should possess fine guns if you do not intend to use them. In that they are like many present-day Europeans.

574 While the young men were engaged at their sports, the stars shone down on us beautifully. The house faced the west. Jupiter was in his full glory, and away to the north the Great Bear was faithfully keeping watch over this land where bears are so common. By-and-by the sports came to an end, and we went into the house again and to bed. We were due to rise early the next morn, as we had an important stage to do and we wanted to start before it became late.

We rose up at cock-crow, long before it was daylight. We were all excited, for this day we were going down to the Yangtse again, and were to run the risk of a struggle with the Lai-lai and Sha-ma clans. When we first got up the skies were still clear, and Venus in the east was shining very brilliantly. This brightness, however, did not last long, and before we started on our journey, mist reigned supreme on all sides. One of the women brought in a supply of large buck-wheat cakes for our use on the road. These cakes were one and a half inches thick, and I got half of one as my share for the day. The cakes of some of the others were more than three inches thick. There was in these cakes a real solid breakfast and dinner for us all.

After the sharing out of the cakes we said good-bye to all

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

the folk in the friendly widow's home. We had been very kindly treated, and were not likely to forget Ah-ku's house on the spur of the hill in Nosuland. We now started on our long journey down to the Yangtse. The first part of the road was simply abominable. It was right by the side of a steep ravine. I was wearing a pair of hemp sandals I had purchased for two and a half pounds of salt, and these, being new, were rather slippery on the rough road. I hardly knew how I managed to get down that bit of horrible road in safety. It was decidedly the worst bit of road we had travelled over in Nosuland. Undoubtedly you have to go to a good bit of trouble to get into that fascinating land, and when you are in it it is not easy to get out again. In fear and trembling I followed the others down the ravine road, my way made no easier by the fact that my new Nosu sandals, of which I was so proud, were gradually rubbing their way through the skin of my feet. As we were painfully going down, a place was pointed out to us where, in 1900, an enormous bear was shot. It fell over the cliff, but was recovered by the hunters. The fat alone from its body made a good load for four men to carry with them. This is said to be the largest bear ever bagged in the district. Entangling creepers stretching across the road, hindered our way considerably. Sometimes we had to climb round cliffs, or up the single trunk of a tree. To men who have travelled in the Alps, or among the virgin forests of Brazil, these descriptions may seem tame and laboured. It must be remembered that we were only prepared for ordinary West China roads, and to us who have been used to such roads these rough cliff roads of Nosuland were very trying and difficult. We came to the conclusion that there were no

342 use as the master's bedroom. The center room is always used as kitchen, dining room, and living room combined. The remaining one serves as a stable for the cows and horses at night. There are no 343 privies, for all Lolo relieve themselves outdoors. In Tibet, people live on the upper story, while the ground floor is used as a stall for cows and horses, and as a privy. The Lolo, however, lead an even more primitive life; one can actually say that these people share their habitations with cows and horses. They have no true upper story although each of the two side rooms has a low, suspended upper floor made of thin strips of bamboo, which may be reached with a removable ladder. These suspended platforms are used mainly for food storage. Guests are also welcome to sleep upstairs as an expression of hospitality, or they may sleep on the muddy ground in the center room. While traveling in Liang-shan, we always preferred to stay on the ground floor for sleeping upstairs involved the danger of breaking through the partition and falling right to the ground.

/106/ In front of each Lolo house, there is a small piece of level ground used as a day-time resting place. The rooms are used solely as sleeping quarters. Except for one door leading out from the center room, there are no other doors nor windows; in fact, windows do not exist in the I region. The rooms are therefore very dark even 512 in the daytime and it is most uncomfortable to remain indoors. Hence all daily activities are performed outdoors where the little piece of level ground serves as a center. They do not enter the rooms before it is dark, and instead of using lamps, borrow light from the "kuo-chuang" /a cooking-pot stand above the stove/ for an evening meal, after which they drop off to sleep. The Wa-tzu toil all day in the fields and do not return until dark. The Heh-I, who are not obliged to labor in the fields, also refrain from doing any kind of menial work, which is 574 to be done by the Wa-tzu upon their return. For this reason it is customary for travelers in Liang-shan to wait until nightfall to visit or lodge with a family. Before that time there would be no one in the Wa-tzu's house, and though there might be some people at the Heh-I's, there would be no Wa-tzu there to attend them. In both cases the arrival of guests would be most inconvenient and embarrassing to the host. Should one discover that the hour is still too early, one might as well first take a nap on the way. It is of course permissible to be a little early. Under these circumstances, however, one must definitely not burst into the host's rooms but must stop and wait at the level ground in front of the house, which is the place where a host entertains his guests during the day.

the Chinese regions adopt the social system of the Lolo, no doubt many farmers would gladly occupy the position of the Wa-tzu. Needless to say, this freedom is not enjoyed by the small number of Wa-tzu serving in the homes of their master on a long term basis, but the majority of them receive special favors. They are still able to till their own fields during the day and return only at sunset to cook and do odd jobs for their master, with whom they live and board. On the other hand, although the Heh-I do not concern themselves with production and can have the Wa-tzu till their land and attend to their affairs, they are responsible for the defense of the territory and the protection of the Wa-tzu under their control. Should someone abuse their Wa-tzu, it would be regarded as an insult to themselves, and they would enter into a fierce combat even at the cost of their own life and property. As stated above, the relationship between the Heh-I and the Wa-tzu is like that of the warrior and the producer classes: the latter produces to provide a livelihood for the entire society, while the former engages in warfare with outsiders to protect the safety of the entire group, so that their territory and property will not be attacked by others. The Heh-I are less numerous and must therefore increase their strength in times of war by mobilizing some or all of the Wa-tzu; they should assume, however, the responsibility of mapping out strategy and leading the groups in battles. Moreover, in fierce encounters the Heh-I in command would often disregard their own safety and show bravery by fighting at the head of the troops. This is another important reason why the Wa-tzu are so content and obedient, and willing to be loyal slaves to their Heh-I masters. 565

/111/ Another indication of a primitive socialism in the Liang-shan society is a communal sharing on the economic level among the I of the same branch (e.g., those of Mo-shih chia). It is possible for a Heh-I to receive free lodging and food as a long-term guest at the house of another Heh-I of the same branch, and with the consent of his host, he can then move on to another house and live in a similar manner. These occurrences are, however, very rare for the I of Liang-shan are diligent and frugal and prefer to live by their own efforts. The system is nevertheless helpful when they are traveling. The relationship is naturally more distant between the I of different branches; yet unless they are enemies, they can always share the other's food at least on a short-term basis. It is only when the Chinese are passing through that custom demands a certain amount of remuneration for food and lodging. 574

514 performed since the Lolo men have especially wide trouser legs and the women wear no panties under their skirts. They do not find it strange to squat (since the I have neither chairs nor benches, this is the only other restful position aside from standing; however they do not sit with their legs crossed as do the monks while in meditation, but squat like dogs, with legs extended in front, bent backwards only from the knees, and their buttocks suspended) and while in this position to eliminate on the ground. To break wind, however, causes such great embarrassment that a woman guilty of this offence may even commit suicide.

574 The I, like the other border tribes, treat strangers better than the majority of the Chinese. As long as one can speak the I language, he can find food and lodging with any family, whether they are acquaintances or not. Native custom requires that no strangers be denied this kind of hospitality. An I would not even have to pay, although he could give a little present. A Chinese would customarily present to his host, gifts that are of equal or greater value than the cost of lodging and food. These gracious practices greatly facilitated our study in our travels through Liang-shan.

527] 805 The only times when the I make a lot of noise are at New Year's, weddings, funerals, or on festivals, which however are very few. The Lolo calendar is based on the twelve Branches /with which the Chinese name hours, days and years/ in the sequence of tzŭ, ch'ou, yin, mou, ch'en, ssŭ, wu, wei, shen, yu, hsŭ, hai; and the days are named in cycles of the rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, cock, dog and boar. (This system is probably copied from the Chinese.) Each year is divided into ten months and each month into 36 days--the 12 Branches thus making three appropriate turns. One day in the tenth month of every year is chosen as New Year's through a temporary divining rite by the "pi-mo." /diviner and exorciser/. Should there be a death in a family on a certain day, the family will never again choose that day as New Year's. Thus, curiously enough the New Year's is on a different day for different families.

764 Funerals are a serious matter for the I. The family of a deceased has his body carried up a hill for cremation on a lucky day chosen by the pi-mo. Local inhabitants, as well as relatives and neighbors--/116/ sometimes as many as several hundreds of them--congregate at the funeral and weep unrestrainedly. Marriages and funerals are two items of expenditure for the Lolo as they also are for other Orientals.

are the secret formula for assuring oneself a welcome. This does not apply, however, to traveling in the I region. The boastful Heh-I accept as real "Han-chia sepo"(Chinese officials) only those who are able to swagger in the manner expected of officials. Too much courtesy involves the danger of being regarded as one of the Wa-tzŭ class. Having reached a halting station in the afternoon, one should take rest at the home of a Heh-I--preferably the leader of that place. Otherwise one cannot avoid contempt. If by mistake, one spends the night at the home of a Wa-tzŭ, the I would regard him as a Wa-tzu too. Once the news spreads it is impossible from then on to rest even at the home of a Wa-tzu. The I regarded the Chinese porters whom we took along as of the Wa-tzu class, and often allowed them to sleep at the home of a Wa-tzu only. 484

The fate of a traveler in Liang-shan is like that of a postal package: his safety is dependent upon the I who transmit him from station to station. /135/ Upon arrival at a certain destination we stayed with some Heh-I family from whom we received the night's lodging and two meals. When necessary we asked the host the next morning to hire some Wa-tzu as carriers and to send someone as guide until the next stop where they could be relieved. Since the I of neighboring districts are acquainted with one another, the prestige of the guests can be thus established, and the trip made easier thereafter.

The I are quite snobbish. Although the merchants, when passing through Liang-shan, are willing to pay high prices for protectorship, the reception given them along the way remains indifferent. They are allowed to stay only at the home of the Wa-tzu and must pay high prices for food and lodging. The I are, however, more polite to Chinese officials who are elaborately received everywhere. In the morning when the I have to toil in the fields, only a plain meal is offered; but in the evening there is always a so-called feast, consisting chiefly of meat. The meat of some four-legged animals is most valued by them, and the bigger the animal is, the higher its value. Accordingly, the slaughtering of a cow accords the guest the greatest honor, while the killing of a sheep or a pig accords somewhat less honor. In a Chinese family the "offering of chicken" is considered a very honorable reception, but in the I region, to serve chicken is the least polite. Whenever a feast is being prepared, the living animal, be it cow, sheep, pig, or chicken, is always first brought before the guests and slaughtered on the spot to show that there is no fraud. The meat is then consumed in one meal. Naturally a few guests cannot consume an entire pig or 484 574 574

574 cow. The master then assembles the Wa-tzu under his control, and all enjoy the feast together.

437 Currency issued by the Central Government, whether it be paper
439 money or coins, has never been used in the I region of Liang-shan. The Wa-cha chia in the vicinity of Chao-chüeh have recently begun to use "kang yang" (half-dollar silver coins) cast in Yünnan province. This is, however, evidently an exception. Commerce among the I consists mainly in the exchange of goods, but silver is also acceptable (either in bars or in small pieces). Although there are only very few implements in a Heh-I family, it will usually have a teng-tzu /scales/ for weighing silver and a ta-ch'eng /big steelyard/ for weighing salt lumps. Salt lumps and cloth are daily necessities, and are therefore preferred even to silver. The merchants often used silver in traveling in Liang-shan, but after the nationalization of silver dollars, our only alternative was to take along salt and cloth, which added greatly to the burden of our luggage. But its volume diminished as we traveled, and was reduced to nothing toward the end of the journey. With eleven people in our travel group, we took along 50 pieces of cloth, six tubes of salt (a total of /136/ 137 chin /Chinese catties/), some needles, woolen thread, woolen yarn, little mirrors, small handkerchiefs, etc. Places such as Hsi-ch'ang, Lei-po, and the cities and markets close to the I region weave a type of close-knitted rough cotton, intended especially for sale to the I. The width of this material is about 9 inches. The I do not measure cloth with linear rulers, but by the "square," obtained by folding one corner of the cloth diagonally across to the other corner. One piece (roll) of cloth contains 26 such squares, and a bundle of ten pieces weighs about 8 chin. There are many rolls of white and dyed cloth on the Hsi-ch'ang market. The I have no use for white materials, and so we buy only dyed cloth, blue (coarse blue) being the most popular color to take to Liang-shan. One of the methods for supplying the markets is to obtain large quantities of white cotton from the country and have them dyed the desired shade at one of the many dyer's shops in the streets of Hsi-ch'ang. A certain number of the more civilized Heh-I, who have enjoyed higher standards of living, no longer care for this type of rough material. They want the finer cloth ordinarily used by the Chinese. Salt lumps come from the white salt wells of Yen-yüan hsien. Since they are decocted in pincer-shaped pots found in that area, they have the form of filter cups. Each tube of salt weighs about 30 chin. Other necessities of the I are needles and thread for which they are always asking Chinese visitors. Even the Chinese

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I family possessing a steelyard of its own, will always distrust that of the guest's. They still use the old-type large steelyard, some of which weigh 18 ounces to a chin (ordinarily 16 ounces/to a chin). In these circumstances the guest must accept his bad luck and not argue. Once the salt lumps are weighed, the Wa-tzu grasp them as precious stones and dash home to stope away for future feeding of the sheep; only then do they return to carry the things. They will never trust the traveler for payment after service. They are, however, quite honest in that after payment they always accompany the party to its destination, without asking for tips, food and lodging. They are capable of solving their own problems, and are much cleverer than the Chinese in this respect.

Although they usually like to seize the Chinese for Wa-tzu, the Heh-I nevertheless consider it an honor to receive Chinese officials. This is indeed an amusing contradiciton. Mr. Hsü Hsiao-hui narrated that during his trip to Liang-shan, he and his party reached a place inhabited by two Heh-I families of similar status. They chose to stay with the more amicable family and in so doing provoked the indignation of the other. It so happened that the two families were enemies. The second family immediately sent his men to surround the house of the one with whom they were staying, and threatened violence. Mr. Hsü had to come forth personally to mediate, and by agreeing to stay with the second family the next day, effected a truce. But their feelings of enmity were still very strong for they refused to enter the other house despite pressing invitations from Mr. Hsü. They finally cooked outdoors and slept in the open air throughout the night, waiting to accompany these Chinese officials for a reception at their house early next morning.

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585 wears a turban of gauze. And what have they put on her ears? ... and her body, what have you clothed it with?...., etc. But to whom shall the girl be handed over? Hand her over to the spirit of the hearth. When she has made three prostrations to it, she will be handed over to her father-in-law, she will be handed over to her mother-in-law. When they have sung enough, the boy goes home accompanied by one of his relatives /parents/. The go-between bows to the father and mother of the girl, inviting them to come to the wedding at the boy's home. The father, the mother, and all the free members of the family indeed go in response to the invitation, each one carrying his bedding for the night. The elder sister, or if there is none, an older female relative, takes the young bride on her back, and everybody sets out led by the go-between. Before arriving at the boy's house, they stop on the road. The go-between goes there alone to announce the arrival of the bride and her relatives and asks for some men of good will to come to carry the guests' bedding. He comes back with the men. He lights a torch while his wife distributes tobacco, and they smoke a pipeful. The procession sets out on the way after they have blindfolded the girl's eyes. The woman who carries her is given 16, 36, or 66 cash. If the girl is big she is not carried on the back except from that moment on. The elder sister thus carries the bride to the middle of the courtyard. There she puts her down and then leads her in front of the kitchen door, where she removes her blindfold. They both enter the kitchen and prostrate themselves before the image of the spirit of the hearth. They stay in the kitchen where other companions come to join her. It is there that they will be served something to eat at the time of the meal. During this time the go-between presents the girl's parents to the boy's parents. And when the feast is ready, they sit down at the table.

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After the meal they sing and especially they dance. The girl comes out and dances like everybody else, as well as the boy. The girl stays at her husband's home two or four days, her elder sister keeping her company. After this lapse of time the young couple in the company of the same elder sister go to spend several days with the parents of the girl. After three or four days the young couple come back to the boy's home.